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ROMANISM IN THE UNITED STATES.

The Society and its Work Indispensable.

In our last number, we took occasion to call the attention of our readers to the rapid growth of Romanism in the United States. We showed that the numerical force of its priesthood, churches, colleges, printing-presses, and various means of defense and of agression, were greatly in advance of several evangelical religious denominations, and quite equal to a number of them, which hold a distinguished place among the largest and most effective.

The idea somewhat extensively entertained, that the aggregate of the Romish forces in the nation was mainly, or to a very large extent, the result of the acquisition of Papal territories, since the adoption of the Federal Constitution, was shown to be erroneous—that it was chiefly derived from other sources—and that much the larger part of it was found within the area of the original States, which was settled, with but inconsiderable exceptions, by Puritans and others, having anti-prelatical and anti-papal sympathies and principles.

It was admitted that the majority of the Papal population was of foreign birth, but maintained that so long as they were in the country, their nativity uld no' naterially affect their actual strength, much less negative our duty to seek, in the spirit of the Gospel, to enlighten and to do them good in relation to both the present and the future world.

In our remarks, we contemplated them mainly as an ecclesiastical body, having various organizations designed for their own advancement, as a separate and *nominally religious* denomination. We are therefore not altogether done with the general subject.

The large proportion of the population of the country now claimed to belong to them—the diversity of their nativity—the rapidity with which they have risen to their present numbers—their geographical position—their intellectual and moral condition—to say nothing of other matters, render the subject one of intense interest to every American patriot, philanthropist, and Christian, and worthy the gravest consideration.

FOREIGNERS—ANNUAL ARRIVALS.

While in the aggregate a large number of the Romanists with us, and larger perhaps than many imagine, are natives of America; it is true, that the majority are of foreign origin. And it is of comparatively recent date that they

have so increased as to awaken particular concern.

To obtain a striking view of the increase, let us go back, as we proposed in our former article, fifty years, and watch the tide of immigration from the Old World, as it sets in upon our shores from that period to the present time. We go back, then, to 1808. The arrivals in that year, according to the United States census, were about seven thousand. During the next ten years, or to 1818, the average annual arrivals were about *eleven* thousand. From 1818 to 1828 the annual average was diminished. It amounted to about *ten thousand.* From that period to this, a term of thirty years, it has grown wonderfully. In 1830 it was 27,153; in 1832, 45,287; in 1836, 78,083; in 1840, 83,504, in 1844, 102,415; in 1848 it had more than doubled the amount reported four years before; it was then 220,182; in 1854 it had risen to 368,643; irrespective of the arrivals through the Canadas and by the Pacific coast, which, if added, would increase it to more than FOUR HUNDRED THOUSAND! Since that date it has annually amounted to about the same number.

SOLICITUDE—NATURAL, UNAVOIDABLE.

Making all reasonable allowances for deaths, and returns to their native lands, what an immense number has this process collected on our soil! It amounts to millions—is probably now equal to a fifth part of our entire population—a number large enough to produce a prodigious shock to any Government that would consent to receive it, if not sufficient entirely to revolutionize and destroy it. And can it be wondered at, that this state of things should awaken the deepest solicitude in the best and ablest minds in the nation? The absence of solicitude would be most unnatural.

But are the persons who compose this great body of immigrants, alike in all respects? Are they all, by want of moral qualities and suitable training, not prepared for the responsibilities of their new home—and is this the ground of the anxiety which their presence creates?

Far from it. Many, very many of the number are highly educated and refined, and they have all those qualities which fit them for the various duties of life, and constitute them most valuable citizens. They are priceless acquisitions to our country. But these are the exceptions. The vast majority are of other character. They have no practical knowledge of institutions of republican nature. Very large numbers of them, at the time of their arrival, do not understand nor or they able to speak our language. And what is worse than all, many, very many of them, are very poor, ignorant, degraded, and irreligious. They are not all found in one locality, but, as by the order of some master-spirit, who has directed their movements with reference to some ulterior end, they are scattered throughout the nation, but chiefly in the Eastern, Northern, Middle, and Western States, so that now there may be met in the streets of some of our towns, about as many persons of foreign mien and accent, as of American birth.

This is no fancy sketch. It is sober historic reality. Puritan, Protestant, Bible-loving, and Bible-reading America is fast becoming filled with a population of other type, largely drawn from the lowest classes of European society—a population which has little sympathy with the principles, institutions, and usages, and religion, that have made our country such a "happy home." And what shall the end of this be? We think there can be no difference

about the answer to this inquiry, if things are allowed to go on much longer at this rate undisturbed. Unless effective measures are promptly taken to assimilate this population to our own, in intelligence, feelings, habits, and religion, the most disastrous results must be anticipated, and perhaps at no very distant day.

TOO LITTLE HITHERTO DONE.

And what has been done to avert such results? We speak of moral and religious measures. And we ask again, what, through these agencies, on which, as a Christian people, we profess chiefly to rely, has been done to enlighten and to mould this heterogenous mass to American views and Gospel sentiments?

We know that something has been done. We appreciate it, and honor those who have done it. Something has been done for some of all classes. But by far the largest part of all that has been attempted, has been among the non-Papal portions of the body. And it is believed, that of the nearly 3,500 missionaries employed by various Boards to labor in the United States, scarcely 400 of them are devoted to the population which is of foreign origin. And what are these to the immense numbers—several MILLIONS—that need religious instruction! They are like a drop to the bucket. But this small amount of labor in their behalf, has resulted, we think, not from any intention to disregard the public welfare, or duty to these people, but from a misapprehension of the best way to accomplish it, and a want of a sufficient consideration of the subject, and the momentous matters connected with it.

It has been a favorite idea with many, that the salvation of the country from all evils arising from this and kindred causes, must be effected by caring for the religious interests of the AMERICAN part of its population. And in accordance with this idea, they have labored nobly, perseveringly, and accomplished a great work; while over the other portion of it there has been a comparatively profound, a death-like slumber—till now, arousing from the sleep, they are startled to see it grown to such proportions, occupying such position, and manifesting such dispositions, as plainly foreshadow a great work to be done, if things are ever restored to their original condition,—the Sabbath, the Bible, and Christianity,—to have the sway here which they once had.

But a portion of this population is Protestant: and, as we have said, it is among this part of it that the largest amount of missionary labor has been bestowed. Labor among the Papal portion has been incidental, rather than the chief object aimed at, by the parties which have rendered it. And has not this been bestowed upon the *least necessitous* portion? It has, at any rate, been bestowed upon *the minority* of the body, and, as we take it, also upon that part which is least deluded, and whose spiritual condition is, on the whole, least deplorable.

NUMBER OF ROMAN CATHOLICS.

What proportion of this population is Roman Catholic, and consequently that, for whose moral and religious welfare the AMERICAN AND FOREIGN CHRISTIAN UNION is expressly charged to labor, it is not possible to determine with precision. But it is conceded universally, that *much more than half of it* is Roman Catholic. It may amount to three and a half millions, *probably to four millions.* Of this we are sure, that the numbers of these people—Irish, German, Spaniards, Italians, French, and others—are increasing

around us, and on every hand are erecting their houses and founding their institutions with great rapidity. More than five years ago, Archbishop Hughes publicly affirmed that there were then 200,000 Roman Catholics in the city of New-York. They have considerably increased here since that time. They are numerous in all our principal cities and manufacturing districts, and along the lines of our railroads, canals, and public works. And at the rate of increase during the last fifty years, especially the last THIRTY of that time, it will not be long before they amount to FIVE MILLIONS, or even to TEN MILLIONS!

THE SOCIETY AND ITS WORK INDISPENSABLE.

And what a powerful and unanswerable argument does this view present for the existence and liberal support (we say not in preference to any and all other Societies, but in degree, at least, equal to any other) of the AMERICAN AND FOREIGN CHRISTIAN UNION? How clear is the demonstration, from the practical operation and results during the last thirty years in regard to Romanists in our country, if no where else, that this Society or something like it is INDISPENSABLE, *if Romanism is to be successfully met and exposed, its deluded followers to be redeemed from its grasp, and a pure and evangelical Christianity to reign over all American minds?*

And in the light of the past, how can any hold or affirm (as some are said to hold and affirm) that "this Society is not needed?" We can see in the fruits of its labor, at home and abroad, the evidence of its great usefulness and of its Divine acceptance; and had it received the universal and generous support of the American evangelical churches, during the few years since its organization, we cannot doubt that there would have been at this time a very different state of things in regard to the Romish forces now in our land.

WHAT SUBSTITUTE CAN DO ITS WORK?

If it is NOT needed, what agency can be its substitute, and do the work for which it is so well fitted, and which all must now confess to be very urgently called for? Let us see:

What more can the private Protestant churches and their pastors do, to arrest the progress of Romanism and save the Romanist, than they have already done within the time named? Have they not been faithful? We think they have. And we do not see that they can well do any more. But on the contrary, in time to come, in their services and ministrations, they will reach *fewer* Romanists than formerly: for the Romish body is now more perfectly organized, and the people are more carefully watched by the priesthood, that they may be kept away from all Protestant institutions and influence. Instead, therefore, of doing the work without the Society, the pastors and churches increasingly need its aid. In the discharge of the usual weekly duties required in behalf of their membership and flocks in general, pastors much need the co-operation which such a Society affords: for they *personally* cannot pursue the people, who are warned against them and their doctrines, and who never come into their houses of worship, for any considerable time, nor to much benefit, without sacrificing many important interests in other directions. This is particularly the case in all our larger towns and cities, where the Romanists are usually found in largest numbers, and where labor is most needed in their behalf. This agency, therefore,

cannot be relied on for doing the work of this Society.

ORDINARY MISSION BOARDS.

And what more can the ordinary Missionary Boards, organized to labor in behalf of destitute Protestants, do, than they have done? The motives to additional service, through the last thirty years, have surely been strong and the disposition good. Have they not had as much on their hands as they could attend to well, without superadding the service appropriate to the Society, which is *peculiar*, *most delicate*, and *most of all service difficult*—and which, if well and successfully done, amidst all its hindrances from an interested hierarchy, unscrupulous politicians, and demagogues, will be found quite enough, both in variety and amount, sufficiently to tax all the energies of any Board of Officers? We think they have. We see not what place in their schedule of labors is open for a new, and in so many respects different system of operations, to be assumed and carried on by them: for if they give due attention to what they have in hand, they cannot do justice to this. If they do justice to this, they must neglect that for whose promotion their organization exists. The work of each Board is not enough alike to be amalgamated, without detriment to the one or the other, or to both.

SUNDAY SCHOOL AGENCY.

And what, in this direction, can the Sunday School, as an agency, do more than it has already done? Certainly nothing. Like the agency of the stationed pastors, and from the same cause, its influence is much less in this line than formerly, and it is gradually becoming more limited. The multiplication of the Papal priesthood, and the vigilant guardianship they exercise over the children of Romish parents, greatly reduces the power of that institution among Papists. Relatively there are many less of this class of children gathered into these nurseries of piety now, than there were a few years ago. And surely none can pretend that the Sunday School can operate extensively on the *adult* population. This, therefore, as an agency, cannot do the Society's work. As an additional evidence of its insufficiency, is the striking fact, that while in past years it has cultivated its own appropriate field, especially in Protestant territory, well, the Papal field just by its side, and everywhere surrounding it, has been allowed to be overrun by a prodigious growth of brambles, weeds, and various noxious things.

COLPORTEUR SYSTEM.

And what of the Colporteur System? In its place, and among a certain class of people in given circumstances, it is highly valuable. The distribution of religious books and tracts among those who can read, and especially among Protestants who go not to the sanctuary nor attend upon the public ordinances of religion, is an excellent work. And among Papists who can read, and are in circumstances to keep the books and tracts, and to study them, such labor is highly valuable. But to those who *cannot read*, it is of less value. And to the Papal mind something more and different is wanting. The Papal mind, filled from its infancy with the traditions, legends, superstitions and errors of the Romish system, is in a state materially different from that of the most ignorant Protestant, and it requires entirely different treatment.

The work needed in such a case is not merely a transient visit, and offering a book or a kind word, and then to pass away, as the colporteur must do;

for the priest may soon follow, and destroy the book and the effect of the casual exhortation which the colporteur made. The work needed is *missionary work*, and such as no one, not properly educated for it, can perform. And it needs to be followed up, often repeated, and varied as circumstances vary, till the mind is brought out of its darkness, and established in the truth. The Society does not employ a single colporteur, in the common acceptation of the term. And although its missionaries distribute Bibles, Testaments, and religious tracts, they never do it with any confidence that they will escape the fire, till after they have created among the people a strong desire to search the Scriptures, or to gain some knowledge of evangelical truth.

The Colporteur System, therefore, we are sure, cannot be relied on, as a means of reaching the Romanists in our country, to any great extent, and of doing the work among them which is necessary to be done. And with this view agrees the judgment of the most experienced, in regard to the value of colporteur service among Romanists. In France, where it is used most freely, and where the people are more independent of the priests than they are here, especially the Irish, an evangelist has to follow the colporteur speedily, if any permanent good is secured.

CONCLUSION.

Now, if the foregoing agencies are not, in the circumstances of the case, suited or adequate to the work to be done, to what may we turn with any better hope? We have examined, inquired, and sought for a substitute with all carefulness, but our efforts have been in vain. We would gladly find one, ready, able, and willing to do the important work; and which would at once take hold of it and press it to its consummation. There is not an officer o the Society, nor a member of its Board, who would not sincerely rejoice to be intelligently convinced that this organization could be safely and well dispensed with. Beyond that of common citizens of the republic and members of the church of Christ, they, PERSONALLY, have no interest in perpetuating it, and on the conviction named, much as they love it, and much as they have done for its establishment and usefulness, they would gladly withdraw from it, and the labor it imposes.

But the more they have studied the work, and the circumstances connected with it, and the longer they have labored, and witnessed the results,—successes and failures,—and the almost endless variety of matters peculiar to it, the conviction has grown upon them steadily, that this Society (or something like it) IS INDISPENSABLE—that it has a field of its own, of wonderful amplitude, with an immense population—and it has a mission to perform, in the work of the world's redemption, second in importance to none, and which no other agency known to them can, without special modification, in any wise so well perform.

And it is pertinent to say, in this connection, that it seems to us that the state of things in regard to Romanism in the United States at this moment,—as shown in this and the former article already alluded to,—a state that has come into existence chiefly within *the last thirty years*, while so much activity has prevailed on the part of the agencies here named as (in the judgment of some) all that was needful, in order to ward off this evil, puts the matter beyond all reasonable debate, and should settle it at once, and for ever.

And if this part of the contemplated work in the United States is so import-

ant, what shall we say respecting the whole?

Strong as the argument drawn from it is, it must be borne in mind, that the United States opens to view but a very small part of the work which is the main design of the Society's existence. When we have completely and well done all that is to be done in our republic, we have touched but the "hem of the garment,"—its ample folds and main substance lie wholly outside of our national territory. Within it there may be *four millions* of souls demanding our care,—but elsewhere throughout christendom, there are, at least, *one hundred and ninety millions*, whose spiritual condition needs the attention of evangelical Christians.

But we have not time nor space to enter into the consideration of the wretched moral and spiritual condition of the people, in the wide domain over which "the man of sin" reigns, and in the regions of the great eastern schism, which most imploringly call for the sympathies and help of God's people,—which, in loud language, reproach their wonderful apathy and long delay, and which, till responded to appropriately, will effectually bar the incoming of the long-hoped-for millenium. Nor is it now necessary. We may do that at some future time.

We wished to speak upon one single point, on which we believe not a little darkness has rested on many minds. We have taken that point, and lifted the veil from it, at least to some extent. We have shown that "while men slept, the enemy came and sowed tares,"—that while they have been "off their guard," he has taken the opportunity to make his position strong.

We have apprised our fellow-citizens and our brethren in Christ of the true position of affairs in regard to Romanism in our "homestead," and to us it seems clear, that in neglecting the foreign population that has come to us, and particularly the Romish part of it, to the extent that has been done, one of the saddest, most impolitic, and dangerous practical errors of the times has been committed. We hope—indeed we believe—that it is not beyond correction. But the correction, if made, will require much time, and a vigorous, well-directed effort. Words will not answer—wishes will not do. There must be something more effective.

And, in regard to the commencement of the effort, it must be obvious to every one, that there is no time to be lost. Every day's delay augments the evil, and makes the prospect of success less hopeful. Let it be begun, then, now. Let every reader whose eye may happen to fall on this article, remember, that as an American Christian, philanthropist, or patriot, he has a deep interest in what is done, or not done, in the matter here submitted; and that whatever else may be doubtful, in regard to our country, it is certain that it will be most unwise and perilous, to allow things, in relation to Romanism, to go for *fifty years* to come, or even for *half that period*, as they have been permitted to go, for that period, in time past.

Mark it! Rome is, in spirit, what she was in the darkest ages, and all she wants is opportunity and power, in order, most clearly, to demonstrate it. Let every one, then, arise and work, and call his companions and neighbors to the service. Let as much be done by Americans, to enlighten and save Romanists, as is done by Rome to subvert our Government and proselyte our citizens, and the balance will be struck. Let our citizens do their whole duty, and the Gospel will flow to all in the land, and to many in distant lands.

ROMANISM'S AGREEMENT WITH PAGANISM.

More than one hundred and thirty years ago, the learned and celebrated librarian of the University of Cambridge, England, the Rev. Dr. Conyers Middleton, showed "the exact conformity between Popery and Paganism," in a small treatise on the subject, which he wrote while on a visit to the city of Rome.

By a faithful exhibition of the observances, rites, ceremonies, usages, furniture of the places of worship, vestments of the priests, and various other things connected with it, he very conclusively demonstrated, that "the religion of the then present Romans was derived from their heathen ancestors." From that day to this, no one has been able to answer his book, or to disprove his positions.

No essential change has been made in the Romish system of religion since that time. If it were heathenish then, it is heathenish still. And it is remarkable, that there is brought to us, from time to time, from the depths of the Pagan world, accounts of the religious ceremonies and usages of the long-benighted and idolatrous inhabitants, which tally almost exactly with what Romanists now observe and do in matters of their so-called religion.

A few years since, the Rev. Eugenio Kincaid gave the Americans, from the heart of the Burman empire, where he then lived, and had labored successfully as a Baptist missionary for thirteen years previously, a striking parallel between the Paganism that obtained in that empire and Popery.

Recently, the Rev. M. Simpson Culbertson has brought out the same thing. It is contained in a duodecimo volume of his, entitled "DARKNESS IN THE FLOWERY LAND; OR, RELIGIOUS NOTIONS AND POPULAR SUPERSTITIONS IN NORTH CHINA;" published by Mr. Charles Scribner, at 377 and 379 Broadway, of this city.

Mr. Culbertson resided eleven years in China, and enjoyed the means of understanding the subject well. His statement is clear, and the parallel is so extended, that we think few will read it, and feel at the close that Romanists are not proper objects of Christian sympathy, or that Romanism, as a religion, is entitled to the name of Christian. He says:—

"In reviewing the features of the Budhist sect, as we have now been considering them, no one can fail to be struck with the marked resemblance to those of the Romish church. The priests of both these sects shave their heads, wear a peculiar garb, and are forbidden to marry. Both sects have monks, who shut themselves up in cells to exclude worldly objects; and nuns who take vows of chastity, and shut themselves up like the monks. In their worship they have the same mummeries and manœuvres, bowings and genuflexions, marchings and countermarchings; the same chantings, and jingling of bells, burning of incense, lighting of candles, repetition of prayers, and pouring or sprinkling of holy water. Both pray in an unknown tongue, use beads to count the number of their prayers, go on pilgrimages, have religious processions, observe fasts by abstaining from meat, and believe penance by self-torture more necessary than penitence which has its seat in the heart. Both pray *for* the dead, to relieve the soul from temporary punishment or purgatory, and both pray *to* the dead, expecting to receive benefits through their means.

"Both rely on the merit of good works, and believe in works of supererogation, by which a store of merit may be laid up as an offset against sins committed. Both trust in the power of charms, amulets, and incantations, to deliver them from the effects of diabolical influences; and both are given to

the worship of images, and defend the practice on the same ground; to wit, that they do not worship the image, but the object represented by it.

"The Papists worship Holy Mother, the Virgin Mary: the Buddhists, Holy Mother, the Queen of Heaven. Both also carefully preserve and worship relics of holy men, setting a great value upon the bones or old garments of the canonized dead, who are regarded as unusually holy.

"No wonder some of the old Jesuit missionaries thought the Buddhist religion had been invented by the devil, for the express purpose of bringing a reproach upon the Romish church.

"We would infer, from the resemblance in the forms of worship of the two sects, that the places of worship must also be much alike; and so in fact they are. The shrine and the altar, with the same gaudy tinsel, and the same burning candles, and the idols but slightly different, give the Buddhist temple and the Romish chapel a very similar aspect.

"It is said, that when the insurgents took Nanking, and went about destroying the idol temples, they demolished the Romish churches and their idols along with the rest, all unconscious of any difference between them."

What a striking agreement between these two religions! And it is observable that the agreement extends to things that are vital, as well as to those that are merely formal and technically non-essential.

What sympathy is felt for Burmah and China, by the evangelical branches of the Christian church! How many run, and labor, and pray for their redemption! It is well. So we would have it.

But if Buddhists—the benighted disciples of a dark, degrading, and sensual superstition, in far-off Burmah, and in farther China—are properly objects of pity, to be earnestly labored for, that they may be delivered from their delusions and furnished with the life-bearing Gospel—what ought not to be done for their co-religionists, the Papists, at our own doors?

Where is the consistency, in sighing over the one and sending numerous missionaries to them, and in passing carelessly by the others, without a thought or an effort for their salvation, though they are swarming in all parts of our own land, and amount in all lands to about TWO HUNDRED MILLIONS! Oh, when will evangelical Christians think of this, and no longer neglect the perishing Papist, or exclude him from the circle of their sympathies and prayers! May the time be even now!

PROTESTANTISM NOT A NEGATION.

In its religious controversies—its attacks on Protestant men and institutions—its efforts to defend its dogmas and practices against the overwhelming force of condemnation flowing from argument derived from the Scriptures, from reason, and from history—the Papacy assumes that PROTESTANTISM is a NEGATION—a mere denial of truths—antagonistic of the authoritative, the established, the REAL in Christianity.

Unhappily for many who are awed by the pretensions of Papal Rome, by her claim to antiquity, her boast of apostolic descent and of infallibility, this charge is regarded as unquestionably true—as a kind of axiom which it were impious to deny. But it is susceptible of demonstration, so far as a religious theme comes within the sphere of reasoning and is capable of absolute proof, that there is no truth in

such assumption. It is contradicted by every aspect of our faith.

The doctrines of Protestants, the influence of their belief on individual minds, their methods of aggression and diffusion, and the whole visible history of the one true church to which they belong or of which they are members, set forth a distinct and positive being—an actual position before the world; something about which men reason, which they credit, which operates on their consciences and on their feelings; something that enters into purpose and character. And those Papists who are familiar with Protestant doctrines and history, know very well that they have no ground for assuming that Protestantism is a negation.

There is, indeed, in Protestantism, as represented by most of its sects, a greater subjectivity than in Romanism: our rites are few; we depend on the internal, the spiritual—on conviction, judgment, faith, affection, rather than the *ritual and objective.* In this view only have we less of the positive than the church of Rome. But on this account also are we immeasurably more removed from NEGATION; for it is mind, heart, belief, inward worship, that God accepts—that constitute a true religion; worship when the soul is most free from outward aid and symbols; worship going up to the infinite and pure Spirit, when the eye is closed and the ear regards not the voices of this world; when, borne on the wing of grateful, penitent, filial love, our hearts go forth to the eternal beauty, to the God of pity and of pardon, through the merits of an Intercessor, unseen but loved; and not when forms of a human priesthood come between us and the Most High; not when works of art and sounds of art meet our senses, to waste a portion of the soul's thought and devotion. Our fellowship with God is most lofty, absorbing, and real, when in its pious desires, and holy purposes, and penitent emotions, the soul forgets the circumstances of earth and time; and without an outward guide, a sensuous form of mediation approaches him in love, in reliance, in grateful and intelligent consecration—that is, worship in spirit and in truth.

Our very *name* implies a positive character. What *is* a protest?

It is a serious declaration of opinion against another opinion, practice, or purpose. It implies belief—conviction—an *object.* It is not a mere resistance—a "dead stand" against a creed, a measure, an existing organization; but it is opposition, founded on and proceeding from controling principle. There is no protestation against right. It is opposed, it is resisted, but not a subject of protestation. In this latter act a man supposes adequate moral ground for his procedure; and if his protest be allowed by reason and good law, it is made against an evil, and not a good. A Protestant, then, in the literal sense, whether religiously understood or not, is one who announces and defends an opinion against a heresy or a real evil.

A man cannot be a Protestant, in fact, without a positive belief. He cannot be a Protestant in the Christian sense without actual faith in certain revealed truths—against what he sees to be error and a wrong. The structure of mind and its operations demand that the protestation of any man be founded on a positive, felt, even a demonstrable truth. Do men ever protest against evident honesty, virtue, benevolence? Do they protest against industry and economy? Will our use of the term admit of such a definition?

Do not men protest against theft, oppression, and all crime?

And how came the Reformers in the time of Luther to possess the name of Protestants? Was it not because they uttered their *protest* against the crimes of their own church? Was it not because they protested against the selling of indulgences which the Pope had authorized, contrary to the spirit and the letter of the Bible—contrary to all morals, all true religion, and salutary law? Was it not because they protested against image worship, against celibacy of the priests, against the dogmas of transubstantiation, and purgatory, and supererogation?

And whence proceeded their protestation? It was from their belief in the unity of the Godhead, the spirituality of the Divine nature, with which the worship of images interfered; it was from the conviction that "none could forgive sin but God only;" from the truth taught them in the Word of God, that man is saved "by faith" in the atonement which Jesus Christ has made, and that "marriage" is declared by the apostle to be "honorable in all;" and that there is no method of salvation but by the way God has revealed.

And assuredly the Reformers could not have changed the religion, the philosophy, the social life and governments of all Europe, by a mere *negation!* No reasonable mind will believe it.

Was that a negation which so stirred the conservative spirits of Germany and Holland, which revived learning, purified philosophy and law, which agitated councils and cabinets, and filled Rome with the utmost alarm? Credit it who can!

Protestants believe in one God: the Father, Son, and Holy Ghost. Is that a negation?

They believe in the Holy Scriptures as a Divine revelation—a sufficient and the ONLY infallible rule of faith and practice.

They believe in the fallen and ruined state of man by sin, and in salvation only through a Divine Redeemer. Are these merely a negation?

Protestants believe in Divine Providence—in a probationary state, limited to the present life,—in justification before God by faith,—in the duty of repentance and of good works, in obedience to Divine command, and as evidences of a spiritual life, or of conversion to Christ.

Are these a mere negation?

Protestants believe in Baptism and the Lord's Supper, and in the duty of observing each of these ordinances. They believe in a future state—in heaven and in hell—and in eternal rewards and punishments.

These are a few of the items of their creed; and are all these a mere negation?

Sincere Protestants are active and happy under the influence of their faith. It leads them to acts of devotion and to lives of usefulness. It leads them to search out and to help all objects of charity. They give much to the poor (and very many, if not the majority, of poor people who are the objects of charity in this country, are Roman Catholics, whom their priests have robbed—whose hard-earned wages have been decimated for the building of cathedrals and for the support of a superstitious, selfish, oppressive system,) is there nothing ACTUAL in this? Is there nothing ACTUAL in the unparalleled power which Protestantism has bestowed on England, on Holland, on the United States? Is there nothing REAL and POSITIVE in the arts and industry which persecuted Huguenots

brought from France to Great Britain and to our own land? Nothing real and substantial in the churches and organizations which Protestants have formed? Contrast Scotland with Mexico, our own country with Spain, Protestant Switzerland with modern Italy—and if nothing ACTUAL and SUBSTANTIAL in the Protestant faith and institutions can be seen, there must be a lamentable want of vision—a willful closing of the eyes to the light.

Nay, ROMANISM IS A NEGATION. It denies the unity of the Godhead by deifying Mary, and calling the Pope "The Lord God!" It denies the atonement of Christ, by its works of supererogation. It denies his intercession, by its appeals to dead saints! It denies the spirituality of Christianity, by its RITES and CEREMONIALS! It denies human reason, by its superstitious teachings! It denies all true manhood, by its ghostly oppression and cruelty! A.

FOREIGN FIELD.

SOUTH AMERICA.

LETTER FROM THE VALLEY OF THE AMAZON.

Reformation in morals greatly needed—agent of the Bible Society out of Bibles—feast of the Brothers of the Holy Spirit—of St. Raymond—of the Lady of Nazareth of the Desert—processions—soldiers firing guns—bands of music—gambling-tables—lotteries—auctions—ringing of bells—angels—balloon ascensions—fireworks—carrying of candles—image of the Virgin—standing a suit for a prize-mountain—killing a gander triumphed—Indian dances—soldiers—showers of gold, silver, etc.

We lay the following letter before our readers, in the hope that it may excite in them an interest in behalf of the millions of our race who in South America are held in the moral bondage of the "Man of Sin." Nothing more gross, more widely apart from the nature of the Gospel, can be well imagined, than is here set forth by Romish priests as a part of the Christian religion entrusted to their care, and of which they are the professed teachers. The Gospel is here seen to be wholly transformed, and to be reduced to a gross, sensuous, burdensome, and ruinous superstition. But this is not an unfair type of what it is made to be by the Papacy, in every land where it is unchecked by the presence and influence of Protestantism.

Will the pastors, and the candidates for the Gospel ministry throughout our country, read these "extracts" from Romish newspapers in Brazil, and devise measures for the relief of the people thus burdened and led blindfolded to destruction? We commend the whole of South America to their sympathies, and prayers, and charities; and again express our readiness to labor in that field with increased vigor, whenever the churches shall enable us to do it. Its proximity and relations to our country, as well as its moral condition, give it special claims upon the people of the United States.

"PARA, Brazil, Oct. 25th, 1857.

"REV. DR. MCCLURE:—

"We have very pleasant weather here at present, it being about midsummer, with the thermometer ranging about 85°, and the city physically healthy; but as to its moral state, that is quite another thing.

"It is to be devoutly hoped, however, that this will also become more healthy, as your great and good American Bible Society is doing a good work here—a work that ought to have been done many years ago: but better late than never.

"I find that the Society's Agent has not been able to supply the demand for Bibles, as he has been out of them for some time, and is anxiously awaiting a new supply. May they soon arrive, as these holy books must and will open the eyes, and I trust the hearts, of many in this morally blind and wicked country.

"To show you how religion 'flourishes' in this great valley of the Amazon, I will translate two or three church and other notices from the daily newspapers of this city. I will translate them as literally as possible, so that they may speak for themselves, and Americans may see the state of things here.

NEWSPAPER NOTICES.

"An influential paper, under date of Aug. 28th, has the following notice to 'the faithful' of the city, viz:—

"'The Brothers of the *Divine Holy Spirit*, who worship in the *Olaria of Eternal Desire*, are invited to assist at a high mass, which will be at the morning prayers in the Cemetery of Solitude, for the eternal repose of the soul of our brother, Capt. Marcillus M. Perdegon. After which there will be an exhibition of splendid fireworks.'

"A paper of Sept. 2d has the following, among others, in reference to the feast of one of the most favored saints:—

FEAST TO THE GLORIOUS SAINT REYMOND.

"'At the Ave Maria of the 5th of the present month, there will be a grand discharge of fireworks, to announce the going out of the glorious Saint Reymond, at the house in Belem-street, corner of Miranda, from which it will proceed to the church of Santa Anna, where there will be a grand Vespers.

"'At the door of the church one of the best bands will play some of the most choice pieces of music; and at 9 o'clock P. M. a beautiful balloon will make a *religious* and royal ascension.

"'On the following day (Sunday) there will be a solemn feast and sermon, by the Rev. John V. Alves—the name of the great preacher is sufficient to give the affair value of itself. On this occasion will be distributed a register, containing the names of all the devout persons who will assist; and at the end of the feast the Saint will be carried in procession to the house from which he was taken at Vespers of the previous day.'

ANGELS—LOTTERY CHANCES.

"In a paper of Sept. 7th we find the following 'notice,' viz:—

"'The chief of the Cathedral would notify all persons who are in the habit of furnishing *Angels*, to have the goodness to have them ready for the procession of *Our Lady of Belem*, the guardian saint of this province, to go out from the Cathedral on tomorrow, the 8th instant, at 4 o'clock in the afternoon, with the procession. All the Brotherhoods and Fraternities are invited to assist.'

These feasts, as they are called, are all got up by begging the funds, and when that will not do, they will resort to *gambling*, as the following notice will show:—

"'ATTENTION!!

"'The chances in the Lottery of *Our Lady of Nazareth of the Desert* will be distributed without fail on SUNDAY, the 13th of September, at 8 o'clock in the morning, at the porch of the Hermitage of the said Lady. The few remaining tickets will be sold in the meantime, at the places advertised, and until the hour of drawing.'

"The following programme I translate, but I also send you the original. You may see by these the state of religion and of society here. You may see with what flourishes these things are announced by leaders or teachers of religion. They may appear gay and gaudy, but I can assure you they are much more splendid on paper, than they appear when performed. This one is even now being performed. The main feature of it, is the vast number of gaming-tables. There are said to be upwards of *two thousand* such in the village, and indeed under the very roof of the church of '*Our Lady*'—but I must let the newspaper speak for itself:

"'PROGRAMME OF THE FEAST OF OUR LADY OF NAZARETH OF THE DESERT FOR 1857.

To begin on the 18th of October, and end on the 1st of November.

"'At noon of the 17th of October inst. all the church bells will *echo* the signal that the *Vesper* of the *Festivity of our Lady of Nazareth of the Desert* has arrived.

"'Innumerable fireworks will be let loose in all the market-places and squares of the city, and finish the day by a grand

bonfire as a message. At *Ave Maria* all these signals of joy will be repeated, and the bands of all the military corps of the garrison will parade the streets through which the transit of the CIRIO (candle) of the Feast will be made, playing choice pieces. At 7 o'clock in the evening, a numerous concourse of the devotees of the *Blessed Virgin of Nazareth* will accompany her from the college of *Our Lady of Protection* to the chapel of the Government Palace. One of the best bands of music will attend. In this chapel of the Palace there will be chanted a Litany, accompanied by vocal and instrumental music, the composition of the celebrated master *Jardini*.

"'All the houses by which the CIRIO will pass will be brilliantly illuminated, and a band of martial music will execute some of the most harmonious pieces. At 10 o'clock some excellent pieces of fireworks will be appreciated by the spectators, which will be let loose at short intervals.

"'At early dawn on Sunday, the 18th, there will be a salute of 21 guns from the *Castle Fort*, and the merry touches of the bells of all the churches, with grand and most magnificent wheels of fireworks, will announce to the devotees that the hour has arrived to re-unite at the Palace square, for the purpose of accompanying the *candle* of our *Lady of Nazareth*.

"'Re-united, all the authorities, cavaliers, and other most devout and pious followers, who are in the habit of assisting at this most religious and sublime act, will accompany the *Candle* and *Image* of the *Virgin of Nazareth*, after which will be recited a Mass to the same Lady. And at 6 o'clock in the morning, numerous rockets and other fireworks will announce the passing out of the CIRIO on its transit, as follows:—

"'From the chapel of the Palace through *Tranessa da Rosa*, *Rua do San Antonio*, and other streets, to the Nazareth Road, hence to her hermitage.

"'The procession will move in the following order, to wit:—

"'1st. The CANDLE.

"'2d. The Piquet Guard.

"'3d. The chariot for announcing the approach of the *Cirio*, by throwing fire-rockets into the air. This *car* will be drawn by six magnificent horses, presenting to view a bulwark, where will be floating the flags of all the Roman Catholic nations of the world.

"'4th. The guardian *Angel* on a fiery, richly caparisoned *charger*, accompanied by its pages on horses in state, bearing a rich standard, upon which will be distinguished the legend:—

"'GLORY TO THE VIRGIN OF NAZARETH.'

"'5th. The cavaliers who design to accompany the procession will be in two wings, dressed in the proper costume, and will be preceded by *two Angels* in magnificent vestments, and mounted upon beautiful and most gaudily caparisoned horses, carrying a splendid banner, upon which will be inscribed:—

"'THE MIRACLE TO DON FAUS RUFINHO IN 1182.'

"'AND THE MIRACLE TO THE SUFFERING SHIPWRECKED MARINERS OF THE BRIG JOHN BAPTIST IN 1846, NEAR PARA'

"'6th. Two angels, with a suitable guard accompanying them.

"'7th. The mountain of *Flint*, representing the first of these miracles mentioned above, will be the most phantasmagorial illusion that can be imagined by the human mind.

"'8th. A beautifully dressed and well-disciplined company of apprenticed sailor-boys will precede the boat in which the suffering crew of the Brig John Baptist were saved.

"'9th. This boat, being the identical one, will be carried, as is the custom, upon the shoulders of these devout and most Christian mariners, including several of the surviving sufferers who were actually saved in this boat by the blessed VIRGIN OF NAZARETH. They will also carry the same Portuguese flag which they had upon the brig on that fatal voyage.

"'10th. Immediately after, the boat will follow the rest of the apprenticed mariners, including two pieces from their park of artillery, which will be introduced for the first time in this procession.

"'11th. Following in order, will be the devout in carriages, who may wish to assist in this most *brilliant* and *edifying act*, after

the carriages containing His Excellency the President, and the Very Reverend Vicar-General of the Province, now in charge of this *See*.

"'12th. In a rich, new, and superb Berlin carriage, drawn by four fiery and elegantly caparisoned horses, guarded by the brave cavalry of the National Guard, will be carried the IMAGE of OUR LADY of NAZARETH of THE DESERT.

"'13th. Heralding the CIRIO, will be the beautiful and well-drilled brigade composed of the native battalions of the 1st artillery of the line, 11th infantry of the line, and the sharpshooters of the Provincial Police, under the command of one of the most accomplished superior officers of the army.

"'14th. Whilst the CANDLE is passing the fort of the castle, it will be saluted by a volley of 21 guns, after which the IMAGE of the MIRACULOUS VIRGIN will retire to her hermitage, while the air will be filled with the most varied kinds of fireworks, and the retiring brigade will give three volleys of musketry.

"'FESTA DO CULTO DIVINO, OR FEAST OF DIVINE WORSHIP.

"'The daily exercises will be as follows, during the fourteen days of this glorious religious festival, viz.—

"'SUNDAY SERVICE.

"'*Domingo*, (*Sunday*,) 18*th of October*.—Immediately after the arrival of the CANDLE and the IMAGE of the *most wonderful* VIRGIN at NAZARETH, and she has retired to her hermitage, there will be rehearsed a TE DEUM LAUDAMAS, composed by the famous master OSTERNOLD, arranged for the instruments by the master of the Cathedral, Sr. John Anthony Ferreira de Mattos.

"'On the evening of the same day, and all the following nights, until the 21st of October, there will be a *Litany*, at 7 o'clock, of vocal and instrumental music.

WEEK DAYS.

"'At 7 o'clock on the evening of the 22d, and each succeeding evening till the 30th of the same month, there will be a NOVENA, with vocal and instrumental music of the most choice taste, being varied from that of the Litanies.

"'On Saturday, the 31st of October, at 8 o'clock in the evening, there will be a *solemn vespers*, accompanied by many instruments, the composition by the great master Lira, with various *solos* on the violin, flute, and clarionet, executed by the Srs. PINTO HERMES and JOHN DE DEAS PINTO.

SUNDAY AGAIN.

"'*Sunday, Nov. 1st*.—The solemn Mass of the Feast will be recited at 10 o'clock in the forenoon, with a grand accompaniment of vocal and instrumental music, composed by the able master Francisco Libanio Colas, varied by different solos, executed by the most famous singers and professors of the grand orchestra of the Cathedral.

"'The GOSPEL CHAIR will be occupied by one of the best orators of the *See*.

"'At 5 o'clock in the afternoon of the same day, will go out in procession with the *Image* of the *Miraculous Virgin* of *Nazareth*, parading the arraial of the village, and returning will be saluted by three volleys of musketry, given by the brilliant guard of honor that will accompany the Image.

"'At 7 o'clock the same night there will be a *Te-Deum*, with vocal and instrumental music.

"'On the 1st day of November, being the last Sunday of the Feast, between 7 and 8 o'clock in the morning, in the porch of the Hermitage chapel, there will be distributed to the poor the *alms* of a loaf of bread and a pound of beef, or their equivalent in money; as also will be given an equal charity to each of the *lazaros* (lepres) at their hospital.

"'On *this*, the principal *Sunday* of the Feast, there will be distributed to the followers of the *Miraculous Virgin*, and other devout persons present, ribbons, registers, and medals.

"'ACTS FOR PUBLIC REJOICINGS.

"'At the entrance of the Arraial will be met a rich and handsomely constructed *Triumphal Arch*, which will be illuminated by lamps of various colors during all the

nights of the rejoicings. The Chapel of *Our Lady* will also be brilliantly illuminated every night during the festivities.

"'Four elegant pyramids will also be illuminated after the same fashion during the whole divertisements, one in each angle of the arraial.

"'The small Pavilion near the Hermitage, which will be becomingly ornamented, will be presented as a resting-place for families.

"'An excellent band will be placed around the Triumphal Arch, from 7 till 11 o'clock every night during the feastings, performing various and choice pieces of music.

"'*Quinta-Feira*, (*Thursday*,) *Oct.* 22*d.*—After the *Novena*, at a convenient hour, there will be a grand display of fireworks of the most interesting and varied figures, the work of the renowned pyrotechnic artist, *Sr. Faria da Costa.*

"'*Sexta-Feira*, (*Friday*,) *Oct.* 23*d.*—At 9 o'clock there will be submitted to the air a beautiful balloon of more excellent workmanship and taste than has yet been admired by the public of this capital, and was manufactured in France expressly for this Feast. This balloon will be preceded by two small ones, which will be let loose at intervals of half an hour from each other, Soon afterwards in the Pavilion of Flowers, which will also be beautifully ornamented and illuminated, there will be presented *sixteen* Indians of the *Mundruco tribe*, who will execute for the first time in this capital, the following dances:—*Vilihu*, *Pirauana*, and *Jacira.* At the end of these dances there will be a brilliant shower of gold, which will end the amusements for this night.

"'*Sabbado*, (*Saturday*,) *Oct.* 24*th.*—In the Pavilion of Flowers, which will be handsomely ornamented and illuminated, there will be presented *twenty-four* juveniles of this capital, dressed in character, who will perform an interesting and entirely new country *dance* and *waltz*, the *renowned fandango*, and other most difficult pieces.

"'SUNDAY EXERCISES.

"'*Sunday*, 25*th.*—In the afternoon there will be raised a tall pole or mast, in one of the angles of the arraial of the village, which will be the pole of the *Feast;* on the top of which there will be placed a rich and beautiful *porte-monnaie*, containing a *moedo of gold*, of the national value of *twenty thousand reis*, ($21.10,) which will be divided among all those who succeed in climbing to the top of the said pole, so as to be able to take away the porte-monnaie. After the awarding of this premium, others will be substituted, so that there may be great amusement anticipated.

"'In another angle of the plaza, within a square surrounded by a railing, will be deposited in the centre a living GANDER, to which will appertain as good as a premium of *two thousand reis*, ($1.10,) to all those who, with their eyes blindfolded, will kill it with a single stab.

"'From four o'clock in the afternoon, until the end of the divertisements in the night, there will be sent up, at intervals of half an hour, a great variety of express and signal rockets, to announce the closing of the festivities for the night.

"'The night after the *Novena* there will take place an exhibition of superior and magnificent fireworks of brilliant and varied colors, the work of that most excellent artist, *Senhor Faria da Costa*, and will wind up with a shower of *gold* and *silver*, which will have a grand effect.

WEEK DAYS.

"'*Segunda-Feira*, (*Monday*,) 26*th.*—At 9 o'clock in the forenoon, there will be two messengers rushing from one side of the plaza to the other, announcing the new and difficult pieces to be performed in the Pavilion of Flowers, now being rehearsed by the *corps de ballet* expressly organized for this Feast.

"'A brilliant shower of silver will announce the termination of the *ballet*, as well as the divertisements of the night.

"'*Tuesday*, *Oct.* 27*th.*—Soon after the end of the various amusements, there will be ready to make an ascension, a magnificent *ærial machine* of extraordinary dimensions. Soon after this, a monstrous *girondola* of fireworks will be exhibited in the air, which will have an admirable effect.

"'*Wednesday*, 28*th*.—The first auction: The delicate offerings of the male and female devotees will be put up and sold at auction in the porch of the Hermitage, immediately after the *Novena*. At the conclusion of the auction of this day, the public will have an opportunity of appreciating a magnificent display of fireworks, composed of very ingenious and well-combined pieces, invented by our favorite artist, *Almeida*.

"'*Thursday*, 29*th*.—In the evening, the *corps de ballet* will execute in the Pavilion of Flowers some new, difficult, and very interesting pieces. At the conclusion of the *ballet*, there will be a magnificent shower of silver and gold, to wind up the evening's entertainment.

"'*Friday*, 30*th*.—An ascension of a grand and magnificent *ærial machine* of extraordinary dimensions, much larger than that of the 27th inst. New expeditions of small balloons, as messengers and forerunners both before and after the ascension of the large balloon. The Pavilion of Flowers, this night, will represent a view of the forest.

"'There will also be executed the following very new dances:

"'Demuce, Curcitin, Murcitin, and Taocaiaœ, executed by sixteen juvenile Indians of the *Muras* tribe, under the direction of one of the chiefs of the *Tuchanas*. After which will be a grand wheel of fireworks of various colors and of admirable beauty.

"'*Saturday*, 31*st*.—At the conclusion of vespers, a grand auction will take place in the porch of the chapel, of all the new and delicate offerings of the amiable sex of our good city of Belem of Grand Para, together with all the rich and valuable pieces of embroidery that will be exhibited. Immediately after which, there will be a grand expedition of various balloon couriers and messengers, announcing the ascension of a *balloon* of an entirely new kind of workmanship and of gigantic dimensions. There will be a premium wheel of fireworks, compounded of pieces of superior execution, which will be much admired. This was invented by our great artist, *Senhor Faria da Costa*, who is the master of all the artists. The final piece of fireworks for this night will be the extraordinary *girandola* in imitation of the *Castle of Saint Angelo* in Rome.

SUNDAY—CLOSING SCENE.

"'*Sunday, November* 1*st*, 1857.—After the *Te Deum*, a most beautiful shower of *silver*, *gold*, and *diamonds*, will be the signal of the termination of the Festivities of NOSSA SENHORA DE NAZARETH DO DESTERRO. *No anno de* 1857.'"

HAYTI.

The Rev. Mr. WARING continues still to labor in the western part of this island, and among the French-speaking portion of its people. Assisted by native helpers,—Messrs. Lacrosse and Valiere,—just before the date of his last report, he made a tour of five weeks, preaching the Gospel in several towns to large groups of interested hearers. The labors of that tour seem to have been highly useful, and a similar journey, but in another direction, for like purposes, was contemplated by him. Mr. Waring, under date of November 2, 1857, says:—

"Soon after I wrote you last, I baptized two persons here—one a poor but respectable woman of this city, and the other a daughter of Gen. Joubert, of St. Raphaël. This last is a most interesting person, and the circumstances of her life lately give proofs of a rare Christian faith and of moral courage. Her history would furnish incidents for a volume of the most interesting character.

"The 26th of August I left here with Lacrosse and Charles Valiere and my little boy, and went to Pt. de Paix on board of the vessel of Capt. Maret, who is an excellent Christian. At Pt. de Paix I fell sick, but Lacrosse preached twice with good effect. I then went in the vessel to the Mole of Nicholas, and there for fifteen days, including two Sundays, we preached every day, and three times on Sundays. I baptized ten persons and formed a church there—sixteen men and four women, all

mixed, of every shade between white and black. There is now an equal or greater number there who wish to join the church.

"The persons forming the church are of the most respectable class, according to the world's way of estimating respectability. The attendance on our preaching was large and the audience solemn. The *whole population* seem now to be very favorable to Protestants, and Popery to be declining.

"I also married three couple who before lived in concubinage. One of whom I baptized is an old colonel, a native of this country, who fought valiantly under Gen. Jackson as a lieutenant, at New-Orleans, against the British army. He speaks proudly still of his exploits there, and in raptures of Gen. Jackson. He is now seventy years of age, and I think truly converted to God. I also married and baptized his son. The old man's case is possessed of great interest. If it were possible to write out all the circumstances attending the conversion of these people, it would be read with surprise and delight by all Christian people.

"As soon as the Emperor heard of what had been done at Nicholas Mole, he sent the most ferocious and fiendish orders there, to vex the church and the whole population. I am, in consequence, on the point of sending Charles Valiere to that place (Mole) to make what head he can against this outbreak. He is, as you know, so experienced in the ways of Romanism, being a converted priest, that he is the best man I could obtain for this service. He will leave to-morrow or next day.

"Lacrosse and I left the Mole, and came by land to Jean Rabel, where we preached and held religious service. One black woman, we think, was converted, and a very great impression seemed to be made upon the population of that place. We then came back to Pt. de Paix.

"We spent, first and last, twelve days at this place, and preached every day, and three times on Sundays. I baptized four of the most interesting and respectable persons of that city. There are now there twice as many more to be added to the church

"Lacrosse aided me much at this place. Charles Valiere did good service in all this tour, and now preaches to great acceptance. Among those at Pt. de Paix who were added to the church, is an admirable man and his wife named ——. He is the most considerable merchant of that place. He is now, and without even a hint from me, engaged in building a handsome place of worship for the little church, at his own cost.

"As soon as the Emperor heard of what had been done at Pt. de Paix, he likewise sent the most cruel orders to the authorities of that place, to vex the church, and even the whole city. Charles Valiere will also go there and see what can be done.

"While at Pt. de Paix, Charles Valiere whom I left at the Mole with my little boy who was sick, found means to visit the Cap to see how all went on in my absence. He did this without my knowledge, and so rendered a good service. He also brought home my little boy, and then he found means to meet us at Pt. de Paix, and greatly assisted us there. I mention this incident to let you see by what sort of spirit he is animated. He serves me as a son serves his father in the Gospel, and is of immense value to me, and to the cause of the Lord Jesus Christ.

"While at Pt. de Paix, I found means to go by land to the large and flourishing village of St. Louis of the north, and there I preached the Gospel. Several will come from that place to this, to be married and to receive baptism and the Lord's supper being as we *suppose, truly converted* to God. Lacrosse went with me to that place and was sick there. Thence we came back to Pt. de Paix, and embarked for the Boyne. Capt. Maret took us to that place at the imminent risk of his vessel and his life. His conduct and devotion on that occasion merit all praise. We arrived there on Wednesday afternoon.

"The Boyne is turned away from dumb idols, and some, we hope, already to the living God.

"The Lord helped us wonderfully from Boyne to the Cape again: and he was amazingly good to me in all this journey continued through five weeks; and I must

make the same again shortly, and go forth and visit many more places which I have not seen. I never before this trip saw the Mole, or Jean Rabel, or St. Louis, or Boyne. So I must go there again and elsewhere as soon as I can.

"Upon coming back to this place (Cape H——) I was surprised to see how the church had prospered in my absence. On Sunday, the 8th of this month, several persons will be added to it. There are now quite a number of converts here and also at St. Raphaël.

"Immediately after the contemplated addition to the church here, I shall certainly write you."

FRANCE.

FOUQUEURE.

Protestants persecuted—Missionary arrested and fined—Two chapels shut up—Protestants' children compelled by Roman Catholics to attend Mass—Worship in the woods, etc.

At a place called Fouqueure, in the Department of the Charente, there are about eighty very decided Protestants. Their devoted minister, M. Bonifas, having demanded permission from the authorities to open a school and a house of worship, has been served with two writs from the Prefect, one prohibiting the school, because it would be the "occasion of scandal" to the country; and the other interdicting the worship, because it would "endanger the public tranquillity." Nevertheless, both school and chapel were opened, for which M. Bonifas was prosecuted before the tribunal of Ruffec; and after a very able defense by M. Pontois, a respected advocate from Poitiers, and by the Rev. Edward de Pressensé, a pastor at Paris, the defendant was lately fined one hundred *francs* for his twofold *crime*. Alas for a country where the exercise of the rights and duties of conscience, in preaching Christ's own truth and feeding the lambs of his flock, are treated as crimes!

The poor and persecuted Protestants of Fouqueure have now two places of worship shut up under the seals of the police: one, a small "temple," as the Protestant houses of worship are called in France, built, in 1851, almost wholly at the expense of that little flock, has been closed these four years; and the other has just been sealed up by the recent judgment of the tribunal of Ruffec. As for a school, they are now reduced to leave their children without instruction, or to send them to the communal school, where the pupils are compelled to attend mass.

Since the decision at Ruffec, these brethren have met in the woods, to render to God the worship they owe him. On Sunday, the 23d of August last, the commissary of police of the village of Aigre, with the mayor, who kept somewhat aloof, surprised one of these peaceable meetings. He took down the names and ages of all who were present, to the number of thirty-four or thirty-five, declaring that he would bring them to trial for their crime. The rain which fell at the time, and a misunderstanding as to the place of meeting, had prevented many others from being present; nevertheless, considering themselves as equally concerned in a business which touches their dearest interests, the absent members the next day addressed the following letter to the commissary:

"Mr. Commissary:—It is our duty to declare to you that our names ought to stand by the side of those Protestants of Fouqueure, our co-religionists, whom you detected last Sunday, notwithstanding the rain, in the act of celebrating their worship under the trees of the forest. We share in their faith and their religious convictions, which, like them, we draw from the Bible, the book of God; and we are happy to be able to give them, on the present occasion,

this testimony of our Christian sympathy and our fraternal attachment.

"Be pleased, sir, to accept our respectful salutations."

To this paper were attached forty-four signatures. It was designed to show to the authorities the number of the Protestants of Fouqueure, and their firm adherence to the evangelical faith.

SORNAY.

Protestants persecuted—A chapel shut up—Pastor dragged off to prison—The flock watched by the Police—Happy meeting—The people prefer evangelical schools to those conducted by Jesuits.

There is a little place called Sornay, an obscure village of the Bresse, made somewhat famous by the persecutions recently suffered by the Protestants there. Some time ago, the doors of their modest temple were sealed up, the flock subjected to the close inspection of the police, and Mr. Charpiot, their faithful pastor, was dragged off to prison. Last summer, a meeting was held there, at the call of the Evangelical Alliance, of which a glowing description is given by young Decombaz, a zealous evangelist, and son of one of the pastors at Lyons. From his letter in the *Archives du Christianisme*, we learn that the meeting, notwithstanding a heavy rain and bad roads, was attended by numerous brethren from seven or eight leagues around. They came, with their pastors, drenched in rain and covered with mire, but joyous and light of heart. It was emphathically "a time of love." The Pastor Charpiot, whose fidelity, sufferings, and long services have endeared him to all the little congregations of the Bresse, thus commenced the exercises: "Is it not sweet," said he, "to call to mind the marvelous mercies of God? What were ye twenty-six years ago, when a committee of Genevese Christians sent for the first time into your country the humble *colporteurs* of the Bible? Ye were ignorant and superstitious sinners. But now what do I see? Two hundred and fifty persons met to bless God for having given them, along with his Word, his salvation and his life; and beside these, there are many other friends, detained at their homes, who can rejoice in the same favors." The other pastors made brief and feeling addresses. The Spirit of God was evidently present. Fervent and touching prayers were offered by humble brethren, who owed their whole moral and intellectual development to the Bible. One of them used the following expressions: "It was thy love, O Jesus! which brought thee down from heaven; it was thy love which nailed thee to the cross. Ah, that it might penetrate our hearts, and kindle a double love—love to thee and to our brethren!" After a day thus spent in sweet Christian conference and communion, they broke up with much regret, having agreed to consecrate some moments every evening to entreating the Lord in a particular manner to increase brotherly love among his children, and to multiply conversions of sinners to himself.

The Rev. Frederic Monod, D. D., now in this country, among other striking facts, states that schools have been opened in Paris, where twelve hundred children are taught, nearly all of them belonging to Romish families. The parents prefer to pay two *francs* every month for the tuition of each of their children in the evangelical schools, rather than to send them *gratis* to the schools of the Jesuits. This significant fact shows what is thought of Popish clerical instruction at Paris.

HOME FIELD.

LETTER OF REV. DR. ——, OF NEW-ENGLAND.

Romanists in the manufacturing districts improving — Some of their children in the public schools—Prejudice against the New Testament in schools subsiding—Romish opposition-school not approved, and hence abandoned— Children learn Scripture texts—Roman Catholics can be approached and religiously instructed—Protestants ought to do more for the conversion of the Papists than they do—The Magazine ought to be more widely circulated and read.

"December 5, 1857.

"Rev. Dr. Fairchild.

"Dear Sir:—In a conversation with you about the condition of the Roman Catholic population in the section of country in which I reside, I agreed to place some thoughts upon paper, which, if you deemed proper, you might use in your excellent Magazine.

"I can say, in general, that this class of our adop ed citizens, in the manufacturing districts around us, have greatly improved within a few years. Many of them have made considerable advancement in their worldly affairs. They live better, are better clothed, and are anxious to give their children the advantage of our primary and intermediate schools, and a considerable number are found in the grammar-schools, and their advancement in science and literature is equal to that of our own children.

"A great change has taken place, within a few years, in their feelings in reference to the use of the Protestant New Testament. Five years ago many of the parents would not permit their children to read our version at the opening of the schools, and the more wealthy class opened a school of their own denomination. But it continued only for a short period; for the children were dissatisfied and felt no interest in it, and the parents had sense enough to understand that the advantages of their children were very small in comparison with those who attended the regular schools.

"Now we have no difficulties; no objections to the modes of religious instruction, observed in many of the schools; and the Roman Catholic children appear to be as much interested as any. I have heard *a class of fifty* repeat *nearly a hundred verses*, selected, in part, from the Old Testament and the New, and the teacher ask questions illustrating important doctrinal truths, and I could perceive scarcely any difference in the scholars. Many of the parents have expressed to me their satisfaction with the progress which their children have made and are making every year.

"I have called upon many of the Roman Catholic families at their homes, and have generally been cordially greeted by the members, and requested to call again. I converse with them upon personal religion, upon the importance of honesty in their intercourse with one another, upon the virtue of temperance, and not unfrequently upon the foundation of their hopes hereafter. I do not always obtain the answer that I wish at first, but many of them appear to be willing to be instructed. I occasionally find an individual who seems to be under the teachings of the Holy Spirit, and 'not far from the kingdom of heaven.'

"Several of this character think lightly of the mode of instruction which they receive under their own preacher. One recently received a New Testament from the Bible Society, and on receiving it said, 'I wish I had obtained it twenty years ago.' I think that many of the active members of our churches misjudge, in neglecting the Roman Catholic population so much as they do. They doubtless think that the prospect of doing them good is gloomy, and that their labors had better be expended among our own Protestant people. Perhaps they judge right; but if Christians who exert a good influence among Protestants would occasionally speak an encouraging word to a serious Roman Catholic, much good might be done. I hope, sir, that your

periodical will find its way into a larger number of Protestant families, and be more extensively read by active and experienced Christians.

"Yours respectfully,

————."

The preceding extract is from a letter recently received from one of the oldest ministers of New-England. The writer cherishes a lively interest in the AMERICAN AND FOREIGN CHRISTIAN UNION, and in its work. He has had an active agency in the management of the schools in the town in which he resides, and he sees the importance of direct, kind, and personal effort among the Romish population around him, if they are benefited by Protestant institutions. He has therefore mingled with the Romanists, Irish and German, a good deal, and has performed missionary labor among them, and become satisfied that they may in many instances, by kind treatment, and such measures as the Society employs, be led to embrace the Gospel.

In common with many others, he now sees that Protestants have made a great mistake, in not doing much more than they have hitherto done to rescue these people from the hands and influence of the Papal hierarchy. We will merely add, that in the town and vicinity of the writer's residence the Board have done a good deal of missionary labor within the past few years.

IRISH MISSION IN NEW-YORK.

Labor in the destitute parts of the city well received—Romanism, ignorance, and vice—The Bible an unwelcome subject—Romish prayer-book a Romanist's Bible—Priests afraid of the Bible—false doctrines—glad to see the good missionary—Romanists leave all to the clergy—worship their goddess—Books and tracts distributed, etc.

In his late report, Mr. YOUNG, who labors in this city, says :—

"My work, through the blessing of God, has continued to prosper. I have been laboring for the past month in some of the most destitute parts of the city, where Romanism, ignorance, and sin abound; yet, notwithstanding all these hindrances, the word of the Lord has 'free course and is glorified.' It is 'as a hammer that breaketh the rock in pieces.' This has been made strikingly manifest the past month.

"Where I was visiting a Roman Catholic family, a short time since, on the first introduction of a religious subject it produced no little sensation and alarm. It was to them an unlooked-for subject, and more especially undesirable as the Bible was introduced.

"'We do not need your instruction,' said the woman, 'as we have our priests to teach us.' 'They teach you the Bible?' I said. 'O yes,' she answered. 'Have you a Bible?' I inquired. The answer was in the affirmative. She then handed me a *Romish prayer-book.* I told her that was *not the Bible.* She seemed to be somewhat surprised, and I said to her that the priests were willing to give her any book but the Bible. She then asked the reason. I said it was because they were teaching doctrines contrary to it. She wished to know what they were. I then showed her some of them, such as purgatory, and the sacrifice of the mass, and praying to the dead saints. I then asked her if she would like to have a copy of the Holy Scriptures, and she replied that she would.

"The next day I brought her a Bible, and at the same time showed her where she would find those doctrines of Rome refuted which the priests taught. She was much pleased.

"I then pointed out to her the way of salvation through a crucified Redeemer. When I left, she asked me to call soon again, as she would like to hear more of these things.

"I mention this to illustrate the nature and results of *many conversations* which I have with Romish families; and were it not for the AMERICAN AND FOREIGN CHRISTIAN UNION, how many of those deluded people would be left to live on and to die in their present state of ignorance and sin,

without ever hearing the true way of salvation!

"'I am glad,' said a woman, 'I have seen you. My husband is a Roman Catholic, and wants to have my children baptized by the priest. Oh I wish you would speak to him on the errors of his church.' During the conversation the husband came in. After speaking with him on the duty and privilege of all men to hear and read the Bible for themselves, he said:

God for not reading the Bible, and *not* to

"'I never trouble my head about such matters. *I leave all that to our clergy.*'

"'But,' said I, 'you are accountable to your clergy.'

"'I have no objection,' said he, 'to leave the church of Rome, if I could see it was wrong.'

"I then showed him some of the things in which Rome erred. He seemed pleased with what I stated. I trust the Lord will open the eyes of that man, and turn him 'from darkness to light.'

"There has not been a time since I have been in the missionary field, when I have had such an opportunity of meeting so many men at their own homes, as the present. And, as a general thing, I have been well received, and have had many interesting and profitable conversations with them.

"There is a new Romish church edifice erected in my field, of late. I went into it to see them at their worship, a few Sundays ago. There was a large image of their goddess placed over the altar, and all were bowing before it!! There was a great crowd of those worshipers assembled, and their priest was there dressed in his 'robes,' to deceive and astonish the multitude. Oh, how unlike the simplicity and spiritual nature of Gospel worship was all this!

"I have called on some ladies, in order that we may resume and set in operation our Industrial School again. Some of them have promised to give their personal effort to the good cause, and we hope that before long we shall be able to re-commence it in a suitable room. I have spent some time in collecting our 'library books,' which we had lent to families to be read. The books have been a great blessing to many families, who were so long destitute of religious reading. They all speak in the highest terms of our work, and express a hope that we shall soon open 'that school' again.

"I have visited, during the month, 495 families, and have distributed 1,568 pages of the Society's tracts, and have supplied 15 Bibles and Testaments to destitute families, some of whom never possessed a copy of the sacred writings before. These books and tracts have been thankfully received and carefully read by very many. I also lent a great many 'library books' to families to read. Besides, I have given books, as presents, to the children, for committing portions of the Scriptures to memory.

"I have read the Scriptures in families on 25 occasions, and in 14 cases prayed with them. I trust, through the blessing of God, that my work may be a blessing to many."

GERMAN MISSION IN NEW-YORK CITY.

REPORT OF REV. MR. ZASTERA.

His congregation organized—A Leading Committee—Organist—Sexton—A marked case of conversion to the Gospel in Mr. — —Weekly meetings—North part of the city explored—New families visited—Children baptized—Two services on the Sabbath—Congregation growing, etc., etc.

"The following report, while highly satisfactory to myself, because of the progression of my German congregation, will give to our friends also proof of the blessing of our Lord upon the enterprise committed to the Society.

"Our unorganized congregation lately conceived that a Leading Committee was necessary. Such a committee, they supposed, could arrive at or secure better order and more steadiness in the congregation, and in a regular and orderly way it was elected, consisting of three members and one 'interim-superintendent.' The effect has already been good, for to it we are already indebted for an organist, for a

better manner of song, for a sexton, for a book for the congregation, and some other important and useful things.

"I am especially grateful in the case of our interim-superintendent. He is, by his life, a practical preacher. He is a great proof that our Lord can convert a Saul into a Paul. His former pride and uncle was the celebrated natural philosopher, Alexander Humboldt. Alexander Humboldt's unbelief was, therefore, the former belief of our present interim-superintendent. Many, many years, he avoided the divine service. His God was only Bacchus and his uncle, Alexander Humboldt.

"During the great revolutionary fight in Dresden city, in the kingdom of Saxony, he defended one of the barricades as commander, but now he defends our Christian congregation, and as 'a weaned child, he sits at Jesus' feet.' He and his wife now are greatly interested in religion, and seem unable sufficiently to extol the grace of God, that delivered them from the darkness of Romanism and its sinful courses, and allow them to be members of the Protestant church.

"Another fruit of our present arrangement or order, is our meetings or evening devotions, held every week.

"With the present arrangement of organization, my missionary labor must succeed better among Roman Catholics, because the congregation itself is now engaged to help me, or, if I may so say, to open up a path for me among known Roman Catholics.

"I visited lately nineteen hopeful Roman Catholic families. Some of these new families have already attended our divine service."

In a communication received since the foregoing was written, Mr. Zastera says:—

"The last month I spent, to a large extent, in searching out and learning about the Roman Catholic population in one of the northern wards of New-York city, and in which service I have distributed 270 tracts, and which shows me that I have in this time visited at least 270 Roman Catholic families.

"A truly religious conversation makes the visited house a God's house, and a truly sincere and genuine conversation makes its bearer (the missionary) an apostle. I labored also to promote the love for and sincerity in receiving and heeding preaching, by frequent visits, and especially by religious conversation.

"The same month I have been also very diligently visiting the nineteen new Roman Catholic families of whom I spoke in the last report. Two of them have earnestly desired me to baptize their children, and which, I am happy to report, I have done. The most of these nineteen new families are already inquiring after the pure Gospel truth.

"Divine service is held now every Sunday, not only forenoon but also afternoon, for my German congregation, which was the last month augmented by eight new members.

"Concerning the contribution for my sustenance, the young German congregation is willing to do its part, but begs your patience for some few months, till the most of the willing members find work to do, as they lost their employment during the general money-crisis and time of commercial pressure and failures.

"We have now a great misfortune and heavy affliction upon us. Our distinguished, indeed our greatest support, our energetic interim-superintendent, Mr. ——, who was an ornamental-plasterer, fell, a week ago last Thursday, from the fifth floor of a building in Centre-street, and is lying in the city hospital and in a dangerous state. A very great affliction for our now very increasing congregation.

"P. S.—Last Sunday, after the preaching, I read the letter and the 'confidential communications' of the Central Committee on the 'Refuge' in Europe, to a great audience. The reading produced a great impression on the minds of the hearers. Many would send money to sustain the 'Refuge,' if they were not embarrassed now by the state of the times."

ROME'S GROWTH IN NEW ENGLAND.

We clip the following from the *Catholic Herald and Visitor*, the "official organ" of the Romish Bishop of Philadelphia. The editor, a New-Englander by birth and a Protestant by education, but now a zealous champion for the Romish faith and practices, seems to have been disturbed by the progress of the work of evangelization in Ireland, brought before his mind by some strictures upon it, contained in the *Churchman*. Having indulged in some sharp things, disparaging the work and character of the converts to the Protestant cause, he turns attention to New-England, and delivers himself thus:—

"But, 'Protestant aggressions!' Are there as many Congregationalists in Connecticut (the land of Congregationalists) now as there were forty years ago? and is there not a vast increase of general population?

"Go to Massachusetts—nay, take the whole of New-England together. It is within our remembrance that, with the exception of a small congregation of Indians on the Penobscot river, in Maine, the then small building—the church of the 'Holy Cross' in Boston—was the only Catholic house of public worship in the New-England States, (we recollect no other,) and now there are seventeen or eighteen in the city of Boston alone. In the State of Massachusetts there were, two years ago, seventy-one churches, five chapels, and *ten* churches being erected, besides numerous stations, a college, four academies, one orphan asylum for girls, and a house of refuge for boys.

"And in Old Connecticut and Rhode Island there were 37 Catholic churches and 37 stations, with 3 academies and 3 orphan asylums.

"In Maine, there are probably, 36 Catholic churches.

"And in Vermont, there are 16 Catholic churches.

"Well, if there ever was a part of the world especially hedged up against Catholicity, by all of human prejudices and human laws that could be excited and enacted, certainly *that* was New-England. But a good God, who has in view the establishment and prevalence of His Holy Church by the truth of which that Church is the pillar and ground, has opened a way for light to enter New-England; and now we doubt whether any denomination in Massachusetts has a greater number than the Catholics, and we are satisfied that the baptisms by the Catholic clergy in that State exceed those by all the other clergymen of every denomination."

Will the pastors and church members in New-England mark this extract, and allow its statements that consideration and influence which the facts they embody demand? The statements will probably take some, and *possibly* a great many, by surprise. But we are persuaded that they do not overrate the growth of Romanism in the territory, and we would rejoice if they were heralded through every neighborhood, read from every pulpit and in every family, and given a prominent place in every monthly concert and prayer-meeting, till New-England, early consecrated to civil and religious liberty and an evangelical Christianity, is thoroughly roused in regard to the work of evangelization among Romanists, over which she, alas! has slumbered too long.

What will New-England do? We will wait her answer, and pray that it may be appropriate and encouraging. Meantime, we will say, there are few things of deeper interest to New-England, and more deserving her prompt and liberal support in the United States, than the evangelization of the Papal population. Twenty-five years ago this was not so clear as now—and twenty-five years hence, unless a great change takes place very soon in the usages of the Americans in their manner of treating this subject, it will be much clearer,

we think, than it is now. We do not suppose, however, that the relation of New-England to the matter is peculiar. Every part of the nation is involved in it, and few things can be of greater interest to the people of every part.

MISCELLANEOUS.

THE AMERICAN CHAPEL IN PARIS.

Dr. Kirk's Farewell Discourse.

On the sixth of September last, the last Sabbath of his ministry in Paris in connection with the American chapel, the Rev. Dr. Kirk delivered an excellent and appropriate "farewell discourse," founded on Isaiah, 66: 7, "My house shall be called a house of prayer for all people."

The Americans, the day following the one on which it was delivered, by a large committee of their number, requested a copy for publication.

Dr. Kirk complied with the request, and in a short time the discourse was published in a handsome octavo pamphlet of twenty-four pages, of which, by the courtesy of our friends in Paris, we were furnished with several copies, some time ago. We read it at the time with pleasure, and marked several paragraphs which bore particularly on our work in that city, with a view to their reproduction in the columns of the Magazine. But for want of room they then could not appear, and for the same reason they were excluded from the last number. The matter, however, has not lost its value, nor its importance, by the lapse of time. On the contrary, with the progress of time, and the increase of the number of Americans in Paris, situated as they have been hitherto, both are more apparent.

Instead of a few detached paragraphs, we now subjoin an extract, comprising the closing part of the discourse; and although of considerable length, we cannot doubt it will be read with great satisfaction by all who have taken an interest in the enterprise to which it relates. And to those who have known but little concerning it, it will impart, perhaps, much new and important information. We think it will show the reader, who shall contemplate the work it sets forth in all its bearings, in its present and far-reaching results, that the Board of Directors, by the establishment of "the American chapel" in the metropolis of continental Europe have set on foot what will not only secure the moral and spiritual welfare of many of our countrymen of the present and coming generations, but will greatly subserve the interests of evangelical religion in the old world —in a word, that they have done a work which, *in point of importance to the cause of Christ, is not surpassed in the history of missions, by any work done among any people, in any part of the earth*—a work which richly deserves the grateful thanks, and patronage of every member or citizen of this nation.

But we submit the extract:

"To-day, my brethren and friends, I take my leave of you, and terminate a mission which I accepted with a diffidence, but have reason to surrender with thankfulness to Him who has enabled me with some degree of fidelity and success to execute it; and with much gratitude to all who have generously assisted in accomplishing the work thus far advanced. The principles I have just exhibited, lie at the basis of this enter-

prise. But I would briefly explain it in the light they furnish.

AMERICANS A CHRISTIAN PEOPLE.

"*Our countrymen owe it to their God to recognize him by erecting a house of prayer here.* Our national history is eminently a religious history. The settlement of the Jewish people in Canaan finds a more complete parallel in that of the American colonies, than in any other colonial history in the world. Among the chief elements of society in America, were the Puritans of England, the Huguenots of France, and the members of the reformed church in Holland and Germany. Even the cavaliers of the southern colonies founded their communities on the principles of Christianity. Our struggle for independence was pronounced by Washington to be a series of miraculous deliverances. No country was ever more distinctly settled for religious ends, no civil institutions, no forms of society were ever more thoroughly based upon the Bible. The hopes of no other nation are more thoroughly connected with the prevalence of Christian principles among the people. We are a Christian people, if ever there was such a people. And yet it is of great importance that we rightly understand that phrase. I do not mean that every American citizen is a religious person We have immorality and infidelity rife among us. No religious system has ever yet excluded these evils from any community. And yet every nation of any importance has been distinguished by some religion, Budhist or Brahminic, Mohammedan, Jewish, or Christian. Ours is a Christian nation. Christianity has thoroughly penetrated the character of thousands of our citizens; and it has moulded the laws, the institutions, and the manners of the entire community. We acknowledge God as our God, and Christ as our Redeemer; the Bible as our standard of truth and duty, and the foundation of our immortal hopes.

AMERICANS OUGHT TO BUILD THE CHAPEL.

"The public worship of God we recognize as a duty. And therefore I say that now, that our God is prospering us, and advancing us to such a position among the nations of the earth, it becomes us here in this capital of continental Europe to erect a national monument; not a monument to the glory of our republican institutions—that would be out of place; not a monument to our great names and great achievements—those are appropriate to our own land; but a monument to the glory of God our Maker, and Jesus Christ our Lord and Savior. We are a Christian nation; we believe in God; we believe in Jesus Christ; we believe in the providence of God as the source of our blessings; in the Christian Scriptures as the foundation of our institutions, the charter of our freedom. And it becomes us, permitted as we are by the imperial authority to erect here a monument to our national faith, to avail ourselves of the privilege. And we have now nearly accomplished the work. The American Chapel, then, is a house of prayer for all people. American citizens erect it, as they erected their own social institutions, not for themselves alone, and in both cases they invite the world to come and share their privileges.

WHY CALLED AMERICAN.

"We call it American, because it is built by our own countrymen, almost exclusively; because it has specific reference to the peculiar religious wants of our countrymen collected here in large numbers; often as strangers, and many of them as needing especially the aids and consolations of the Christian pastor; and because its services are to be under the direction of an American Society.

NOT DENOMINATIONAL.

"The services are to be Christian—simply and purely Christian. That is, they are to be evangelical, but never denominational. Just so far as Christian men can agree to compromise some of their denominational peculiarities, for the sake of charity and Christian fellowship, so far they may be satisfied with these services.* But let it

* "In 1839 I was preaching in Paris. Two persons sitting among you this very day, presented themselves for baptism. I performed the service, and stated to the audience that I admitted them to no particular church or denomination, but to the church of Christ: and was happy to perform a service under circum-

be most definitely understood, that except by an entire violation of compact, this chapel we are erecting can never become exclusively devoted to the forms of any one sect. Some have complained of this; I glory in it. Some have predicted, that it must become exclusively liturgical or anti-liturgical. I reply, Never, until all faith is violated by men holding some of the highest positions in the Christian church at home; or all parties interested shall agree to make the change in an honorable way.

THE TITLE—HOW HELD.

"For many years there has been a strong desire to erect this chapel. But it would probably have still remained for many more years an unaccomplished desire, had not the AMERICAN AND FOREIGN CHRISTIAN UNION undertaken to raise the funds necessary to carry the work through. They have undertaken it and have sent me to effect it. By the good providence of God, it is now nearly accomplished. And I trust that in a short time you will attend the service of dedication under the guidance of him who shall commence the regular ministrations of that house. The laws of France not allowing a foreign Society to own real estate in the country, one of the Directors of the Foreign Union has taken the property in his name, and has executed a legal instrument, which the French courts recognize as an ample provision to secure the virtual ownership in the Society at New-York. He holds it, then, for the sole purposes for which it was purchased, and secures it to be for ever under the direction of a Society in America, composed of members of all the evangelical denominations.

A CHURCH NOT YET FORMED.

"In addition to erecting the house, I was charged to examine whether a church could be organized here. It would be a very peculiar organization, if it could be formed. And I should have rejoiced to form it, if the time had come. It would be in the true sense of the word a catholic church; that is, partaking of no sectarian element; a church founded solely on Christ and his word; compromising the questions of ecclesiastical government, baptism, and liturgies. I wish I could have organized such a church where Christians of all names could meet and feel at home with their brethren of other names. But I have not found enough persons here, members of churches at home, who are prepared to dissolve their connection with those churches and enter into this new association. Until, therefore, that is done, the chapel will remain simply a house of prayer and praise for all people who may choose to avail themselves of it—a place of religious instruction and worship. The minister, resident or transient, will be an evangelist or missionary in the technical sense; but virtually, a pastor. He is probably now appointed, and will commence his labors with the dedication service. Whatever, in the circumstances, can be done to furnish for our countrymen in Paris a substitute for those sanctuaries, those public religious services, and those pastoral ministrations which they have left at home, he will endeavor to do.

IN WHAT SENSE NATIONAL.

"The house and the worship will then be in no other sense national than this; that American citizens have founded and established it, and will have the control of it. But it will be a house of prayer for all people; for it is God's house. It is American, too, because it is built by the people, and not by the Government; and so far represents a principle which is fundamental in the structure of American society. It is not a church of the embassy, because our civil officers represent alike all religious opinions and forms; and therefore, cannot in their official capacity exert their influence in favor of any particular religious society. All that it becomes a representative of our Government at this court to do in the case, has been faithfully and honorably done.

ITS IMPORTANCE IN ITS NATIONAL VIEW.

"And you will suffer me here, for a moment, to allude to the importance of this enterprise in view of that peculiar feature of our Government. We have a national reli-

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stances which recognized that there is a church universal. Of course these persons connected themselves with a local church as soon as they returned to America.

gion, but not a governmental religion. Many, not knowing the difference, regard us as a nation of Atheists. Religion is a matter purely personal in its essence. A man's religious duty can be discharged by no proxy. A governmental religion may give expression to a national religion where it exists, but cannot create, scarcely, as we believe, foster it. It is therefore a duty we owe ourselves, to give substantial evidence in some prominent way, that we recognize ourselves individually to be in the great Christian family. But our religious sentiment expresses itself by personal action, not by governmental measures. Such a testimony is given in the monument we have now erected. Its simple, beautiful form stands in a prominent highway of the most beautiful section of this splendid capital. It lifts its chaste and simple façade among the antique religious monuments of the city, and declares to our European brethren, 'We too are Christians. Your God is our God; your Savior, our Savior; your Bible is our Bible. We may worship in simpler forms than you, but we worship with sincere hearts, and are looking, with you, to a better country and a better society beyond the narrow boundaries of time.'

FIRST AMERICAN CHURCH.

"This is the first church the citizens of our Republic have erected in Europe to meet their own religious wants. As an American, I am more rejoiced to see it, than to see the proudest monument we ever erected to immortalize the fame of our mechanical skill, our military prowess, or our literary achievements. Here the American Republic declares that she honors God. Here she says to her absent sons; remember the God of your fathers and honor him among strangers; remember the Savior who redeemed you, and honor him among the nations of the earth. Remember that loftiness of principle and purity of manners were the glory of your fathers; that the starting-point of our national greatness was virtue, godliness; that our dignity is consistent with an unpretending simplicity; that we gain nothing by denationalizing ourselves, by fawning or by servile imitation. Let us imitate all the virtues we find abroad, but retain the sterner principles and the religious faith and reverence of an ancestry as noble as earth's proudest empire can boast. This, in fact, is one, not of the remotest objects sought in the erection of our chapel. Its very presence here is a constant appeal to our countrymen; an echo of the voices of a godly ancestry. 'Remember,' they say, 'the Bible as the very fountain of even your national strength, the bulwark of your civil freedom; remember the Sabbath as the rich boon of God to laborious, care-worn man, as the day of public worship and homage to the King of kings and Lord of lords, as the day assigned to make especial preparation for a better world, and higher employments and enjoyments than are furnished here.'

A NOBLE MONUMENT.

"We have erected a noble national monument. Americans! sustain it, not as a dead monument, but as a living offering to the Author of our being and our blessings. May it be to you, and to the many who shall visit this city, a house of God; yea the very gate of heaven. It is your church, fellow-citizens; but yours, to offer its hospitalities to others. It is 'the house of prayer for all people.' Then freedom of access, courtesy of reception, and a manifest welcome, should convince all who may enter that house, that it is indeed the house of God, the house of prayer for all people.

"To God we commend both it, and our beloved fellow-citizens here. Foreign travel and foreign residence, like all other situations and employments, have their peculiar perils to man's higher interests. May the chapel, its minister and its services, be God's favored instruments to save the unwary from the path of the destroyer, to fortify all right principles, to lead man to communion with his Creator and Redeemer; and to hasten that day when God shall be recognized as the Father of all mankind; and when all men shall recognize themselves to be the members of one family, and righteousness and peace shall fill the world as the waters of the sea cover the deep places of the earth."

NOVEL PERSECUTION.

Romish ideas of persecution—one priest protests against them—Bible Societies the persecutors!

The Romish prelates have very singular notions on the subject of persecution. If they cannot do just as they wish, in violating the consciences of others, behold they are martyrs! Thus in Belgium they enjoy more liberty and ampler privileges than they do in France or Austria; and yet their organs complain bitterly that they are oppressed. Against these complaints, M. Kersten, himself a priest, and conductor of the "Historical and Literary Journal" at Liége, makes a protest which does him honor. "Wrong ideas," he says, "are spread at this time. They talk of vexations and persecutions, as if in the worst days of the church. They speak of Belgium as a country given up to a savage and impious oppression; and thus the country is calumniated, and loses reputation with foreigners. And yet in reality we enjoy all our rights, and there is no nation in Europe where the liberty of the clergy, both secular and regulars, is more complete or more assured."

Last winter, the Abbé Combalot uttered the most doleful cries from the pulpit of St. Gudule's magnificent church at Brussels, calling his auditory to the help of the Roman church, which, said he, "suffers an atrocious persecution, the most atrocious that was ever heard of!" And in what did this frightful persecution consist? Why, in this—*that the Bible Societies are scattering the Bible everywhere*, and Rome cannot stop it by force! What! the Bible spread and read, and no law in Belgium to prevent it! Atrocious persecution, indeed! No doubt, the Bible is the worst enemy of the Romish anti-church, whose condemnation is written in that terrible book hundreds of times. We pray that Rome may never be persecuted with anything else than the Word of God, but most plentifully with that.

ROMISH BAPTISM OF INFANTS.

"In Switzerland, defeats have marked the efforts of the hierarchy to regain political power. There is a Romish society, popular and widely spread, called the 'Holy Childhood.' By stealth, by purchase, by any means, the child is sprinkled, and if death ensues, the soul is safe. The *Montreal Witness* says: 'Now, for a few coppers, the missionary of Rome can buy a doomed child (amongst the Chinese,) or at least acquire the privilege of performing upon him a sacramental ceremony previous to his death. Soon after, the child breathes his last and is saved through the baptism. Indeed, the same end is often obtained without money, and even without the knowledge of parents, the priest being able, according to circumstances, to perform the whole ceremony unnoticed, under pretense of examining the child or playing with him. From a late appeal to Canadian Romanists in behalf of the "Holy Childhood," we learn that over a million of francs has already been spent on that object alone, and that a contribution of tenpence will save four children, or five coppers a-head. One thousand francs will save 4,000 children. All this without taking into account that donors to the "work" secure for themselves more than their money's worth in special indulgences granted by the Pope. Last year the missionaries of the "Holy Childhood" have baptized 329,388 children, of which 247,041 are known to be actually dead, and therefore saved!" Does not Rome sell savation?

CELIBACY IN THE ROMISH CHURCH.

At the trial in Ireland of the validity of the marriage of a priest, which ended by the judgment of the inferior court, pronounced by six judges against five, Judge Reogh, a Romanist, avowed that until the seventh century, Bishops and priests were married, and that celibacy was not enjoined upon them until towards the year 1076. The *Tablet* disputes this assertion.

☞ We have printed an extra number of copies of the Magazine for the month of January, to supply new subscribers and also for gratuitous circulation.—Extra copies of the Number for February will also be issued and sent to many persons who are not subscribers. We trust that those who receive will read them, and unite their energies with ours to push forward our great work—which is becoming more manifestly important every day.

REV. A. H. WRIGHT.—The Rev. A. H. WRIGHT has discontinued his labors in the South as District Secretary of the Society.

NOTICE.—Book Notices deferred till the next Number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF DECEMBER, 1857, TO THE 1st OF JANUARY, 1858.

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